2; Jochelson E-5 (1884-1902) 1933 Yakut

Yakut Province, east of the city of Yakutsk, while one was obtained on the Kolyma River. 756 292

The back view of a Yakut shaman's dress, *oyún kirár tañasá* (shaman's rite coat) is shown in Fig. 2. It was bought in the Meginski *ulus* of the Yakutsk District from the Yakut, Slyeptsov, who explained the significance of its different parts. Although Slyeptsov himself, was not a shaman, his explanations do agree generally with the descriptions of Yakut shaman's costumes furnished by other investigators, primarily Pekarsky and Vasilyev.[1] The coat is made of poorly tanned calf hides. During his performance, the shaman wears it next to his naked body. Above the shoulder blades, across the back, is sewn a band of thick bull hide, to which are attached iron and copper pendants and small rattles. Similar bands are sewn on below it, across the entire back. [115]

Under the upper pendants (*kīsan*) on the back of the coat may be seen three iron discs (Fig. 3*a–c*). The lower disc (Fig. 3*c*), which has a somewhat spherical concave surface is called, according to Vasilyev, *kūn* (sun). When the shaman descends into the dark lower world during his performance, the *kūn* must light his path. According to my own notes, this disc is called *yi-kūsāña*, i.e., the moon disc, thus representing the moon. The middle disc (Fig. 3*b*), with a somewhat irregular hole, is called *kūn-kūsāñá*, that is, the sun disc. It represents the shaman's sun, which must illuminate his path during his journey to the subterranean world. The upper disc with a hole (Fig. 3*a*) is called *oibón-kūsāñá*. *Oibón*, ice hole, refers to the hole through which the shaman descends to the lower world, the world of evil spirits. 532 756 292

Still another iron disc, called *ān yā doidu*, original earth-mother, is mentioned by Vasilyev. According to the explanation given to him by a shaman the disc represents the earth, which the shaman, when flying on a cloud to the upper worlds, retains as a warrant that he will be returned to the earth. The hole in this disc is also called *oibón*, ice hole; this is somewhat contradictory to the usual meaning of *oibón* as an ice hole through which the shaman descends to the lower world.

All the metallic pendants of the shaman's coat are called *kīsan*, although some have special names. Copper bells, small rattles, and bells in the form of bivalvular shells are called *xobo-kisan*. The metallic bivalvular shell has not been figured, but these shells may be seen on the

[1] Pekarsky, E. K., The Coat and Drum of the Yakut Shaman: Materials on the Ethnography of Russia, Vol. 1 (*Publications of the Ethnographical Division of the Russian Museum of the Emperor Alexander III*, St. Petersburg, 1910, in Russian); Vasilyev, V. M., Description d'un Costume et d'un Tambourin de Chaman chez des Jakuts (*Publications du Musée d'Anthropologie et d'Ethnographie de l'Académie Impériale des Sciences de St.-Pétersbourg*, vol. 1, part 2, no. 8, pp. 1–47, St.-Pétersbourg, 1910, in Russian).

17: Erman-- 273-274 N-3 (1828-29) 1850 Yakut-1-2
116, 115, 622, 631, 177.63 Russia
636.63

"In Ulakhansk, sixty-one versts from Toyon aruin, I met in the yard where we alighted a noble chieftain of the Yakuts, who was on his way to a judicial inquiry. He was distinguished from the rest of his countrymen by superior stature, for the Yakuts, though broad-shouldered and very strong-boned, are collectively not above the middle size. He was also in good case, as befits, according to the ideas of the Yakuts, those who are well off; for the adage says, 'To eat much meat and to grown fat upon it, is the highest destiny of men.' I admired this man's frock, made of blue cloth with red facings and white metal buttons; it had an old-fashioned European look, and was, doubtless, made in imitation of some suit of honour presented to one of his predecessors by the Tsar. He gave me to understand, however, with national pride, that his genuine Yakutian cap was better worth looking at and more valuable also. It was lined with squirrel-skins, and outside was very artificially made up of sable, otter, and black fox furs; it had, moreover, very odd-looking appendages made of the fur of the glutton, which hung down over his back.

This chief's feelings respecting the dignity of his nation, and above all, of his own dignity, displayed themselves throughout all his conversation, which he carried on in broken Russian. --Thus, he always named Yakutsk 'the city of the Yakuts;' and he congratulated me on my prospect of soon visiting its rich yurts. He told me that the administration of justice, and the general internal management of society among the

Yakuts, are still left in their hands. Their immediate chiefs and magistrates are still of their own nation, . . . The whole race has been divided, from time immemorial, into certain tribes; each of which is again distributed into Ulúsi, [RCH: the Ulus is a sub-tribe] or communes. The heads of the latter are chosen by the Yakuts, from the chief families, for life. They are called Toyoni; which [274] the Russians very properly translate by Knyás or prince. But it is extremely unbecoming, on the other hand, to put these nobles and other heads of tribes on an equal footing with the mayor of a Russian village, and so entitle them merely gólova! These principal dignitaries remain in office only three years; the Yakuts always choose them from the number of their acknowledged princes, and they are therefore not inferior, certainly, to a Russian governor; and, particularly, because the charge of public administration among the Yakuts is defrayed by that people themselves. When he and other Toyoni required cattle on the road for an official journey, they levied them not on the Russians, but on their own people."

24: Wrangell G-3 (1820-23) 1842 Yakut
115

[RCH: For an account of an informant on the Yakut, see category 178, pp.165-166.]

44: Gilder --333-334 J-2 (1882) 1883 Yakut
116, 115, 585

"Two stations further on [RCH: between the Aldan River and Yakutsk] I met a newly married Yakout bride and groom, and from my companion, Mr. Bobookoff, who speaks the Yakout language well, I learned the marriage rites of those people. A young man buys a wife from her father for from fifty to five hundred rubles, varying according to her beauty and accomplishments and the earnestness or wealth of the swain. After the purchase the father of the affianced bride again takes possession of her and the lover is not allowed even to see her for a year. [334] After that interval they are married by a priest and again subjected to an agonizing separation of twenty days, at the termination of which they can fly to each other's arms and none can put them asunder. What devotion must animate their bosoms to outlive such cruel parting without one sly glance to replenish the fires of love! No communication whatever, not even a valentine, may pass between them, for I never saw but one Yakout who could read or write."